

The Ruling on the Rawafid Shiah by the Early Muslims
Imam Malik:

"The one who reviles the Companions of the Prophet SAW does not have any share in Islam."

(as-Sunnah 2/5571)

Abu Hanifah:

"Whoever doubts the caliphate of Ab Bakr and 'Umar is a kafir."
(al-Sawaig al-Muhrigah, Page: 362-363)

Imam Shafv'i:

*A Rafidhi will have no intercession, this is only for a Muslim."
[al-Kafaays 1/1261]

Imam Ahmad:

"The Rafidah have nothing to do with Islam."

(Usul as-Sunnah, Page: 82)

Ibn Taymiyyah:

*They are the most evil of the people of desires and deserve to be killed more than al-Khawarij."

(Majmoo' al-Fataawa 28/482)

Imam Bukhari:

*I don't see any difference between praying Salāh behind a Rāfidhi and a Jew."

(khaig Af aalul-"Ibaad, Page: 14)

Imam ash-Sha'bi:

*They are Jews in disguise."

[as-Sunnah 1/497]

Ahmad b. Yunus:

*We do not eat the meat of the animal slaughtered by a Rāfidhi, because he is an apostate."

(Sharh Usul Itigaad Ahl ul-Sunnah 8/459)

Ibn Kathir:

"Spilling his blood is more lawful than spilling wine."

[al-Bidayah wa'an-Nihayah 5/252)

Imam Ibn Aabidin:

*Whoever doubts their kufr is himself a kafir."

(Uqud ad-Durriyyah Vol. 1)

- Imam Malik ibn Anas—may Allah have mercy on him—said: "The one who insults the companions of the Messenger of Allah—peace and blessings be upon him and his family—has no name," or he said, "no share in Islam." (As-Sunnah by Al-Khallal 2/557, and its chain of narration is authentic).

- Hafiz Ibn Kathir, when commenting on the verse:

"Muhammad is the Messenger of Allah, and those with him are firm against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and His pleasure. Their mark is on their faces from the effect of prostration. That is their description in the Torah and their description in the Gospel: like a seed that sends forth its shoot, then strengthens it, and it becomes thick and stands upon its stem, delighting the sowers—so that He may enrage the disbelievers through them. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward." (Surah Al-Fath 29)

He said: "From this verse, Imam Malik—may Allah have mercy on him—derived, in a narration from him, the ruling of takfir (declaring disbelief) upon the Rafidah, who hate the companions—may Allah be pleased with them—saying: 'Because they enrage them, and whoever is enraged by the companions—may Allah be pleased with them—is a disbeliever, according to this verse.' And a group of scholars agreed with him on that."

- Imam Al-Qurtubi—may Allah have mercy on him—said: "Malik has spoken well in his statement and was correct in his interpretation. Whoever diminishes even one of them or criticizes him in his narration has indeed rejected Allah, the Lord of the worlds, and has invalidated the laws of the Muslims." (Tafsir Al-Qurtubi under the explanation of verse 29 of Surah Al-Fath).

- Imam Ahmad ibn Hanbal—may Allah have mercy on him—said: "The Rafidah have nothing to do with Islam." (Kitab As-Sunnah, p. 82).

• Al-Khallal narrated that Harb ibn Isma'il Al-Karmani said, Musa ibn Harun ibn Ziyad said: "I heard Al-Firyabi being asked about someone who insults Abu Bakr. He said: 'A disbeliever.' He was then asked: 'Should the funeral prayer be performed for him?' He said: 'No.'"

- Imam Al-Bukhari—may Allah have mercy on him—said: "I do not care whether I pray behind a Jahmi or a Rafidi, or behind Jews and Christians. They are not to be greeted, nor visited when sick, nor married, nor are their testimonies accepted, nor are their slaughtered animals eaten." (Khalq Af'al Al-'Ibad, p. 125).

(La yu'adoon: meaning they are not to be visited when sick).

- Imam Ibn Hazm—may Allah have mercy on him—said in response to the Christians' argument against Muslims by citing the Shi'a claim of Quranic distortion: "As for their claim regarding the Rafidah's assertion of the Quran being altered, the Rafidah are not part of the Muslims. They are merely sects that emerged, with the first of them appearing twenty-five years after the death of the Prophet—peace and blessings be upon him and his family. Their origin was the response of one whom Allah forsook to the call of

someone who plotted against Islam. They are a group akin to the Jews and Christians in denial and disbelief.” (Al-Fasl fi al-Milal wa al-Nihal 2/80).

- Shaykh al-Islam Ibn Taymiyyah—may Allah have mercy on him—commenting on the statements of the early scholars, said:

“As for the Twelver Shi'a, the foundation of their innovation stems from heresy and atheism. Deliberate lying is abundant among them, and they themselves admit to this, as they say: ‘Our religion is taqiyyah (dissimulation),’ meaning that one speaks with his tongue contrary to what is in his heart. This is nothing but lying and hypocrisy. Yet, despite this, they claim that they alone are the true believers, while describing the early predecessors as apostates and hypocrites. In this, they are just as the proverb says: ‘She accused me of her ailment and slipped away.’” (Minhaj as-Sunnah an-Nabawiyyah 1/68).

- Imam Al-Shawkani said:

“The very foundation of the Rafidah’s doctrine is to undermine religion and oppose Islam. From this, it becomes clear that any vile Rafidi becomes a disbeliever by declaring even a single companion a disbeliever—so what then of those who declare all the companions disbelievers, except for a few individuals?” (Nathr al-Jawhar on the hadith of Abu Dharr).

- Scholar Al-Alusi said:

“The majority of scholars from Transoxiana have ruled the Twelvers as disbelievers.” (Kitab Minhaj as-Salamah).

- Shaykh Ibn Baz—may Allah have mercy on him—said:

“The Shi'a are many sects, and each sect holds different types of innovations. The most dangerous among them is the Khomeinist Twelver Rafidah sect due to the abundance of its propagators and because it contains major shirk (polytheism), such as seeking aid from the household of the Prophet and believing that they possess knowledge of the unseen—especially their so-called twelve Imams. Moreover, they declare most of the companions disbelievers and insult them, particularly Abu Bakr and Umar—may Allah be pleased with them.” (Majmu' Fatawa wa Maqalat Mutanawwi'ah 4/439).

- The scholar Abu Zur'ah said:

“If you see a man belittling any of the companions of the Messenger of Allah—peace and blessings be upon him—then know that he is a heretic (zindiq), because the Messenger, in our view, is true, and the Quran is true. The only ones who conveyed to us this Quran and Sunnah are the companions of the Messenger—peace and blessings be upon him. These people only intend to undermine our witnesses in order to invalidate the Book and the Sunnah. But they themselves deserve to be criticized more, and they are heretics.”

(Reported by Al-Khatib in Al-Kifayah, p. 49).

- Imam Ahmad—may Allah have mercy on him—said:

“Whoever curses (the companions), I fear for him disbelief, like the Rafidah.”

He also said:

“Whoever insults the companions of the Prophet—peace and blessings be upon him—there is no guarantee that he has not deviated from the religion.”

- Abdullah, the son of Imam Ahmad, said:

“I asked my father about a man who insults the companions of the Prophet—peace and blessings be upon him. He replied: ‘I do not consider him to be upon Islam.’” (As-Sunnah by Al-Khallal, 1/493).

- Al-Khallal narrated with his chain that Imam Malik said:

“The one who insults the companions of the Prophet—peace and blessings be upon him—has no share,” or he said, “no portion in Islam.”

- Abu Abdur-Rahman An-Nasa'i, the author of As-Sunan Al-Kubra, was asked about Mu'awiyah, as reported in Tarikh Ibn Asakir. He said:
 "Islam is like a house with a door, and the door of Islam is the companions. So, whoever harms the companions only intends to harm Islam, just as the one who strikes the door only intends to enter. He said: 'Whoever targets Mu'awiyah only targets the companions.'"
- Al-Qahtani said in his Nuniyyah:
 "The Rafidah are the worst of those who have ever walked upon the earth, Among all humans, whether speaking or silent. They praise the Prophet but betray his companions, And accuse them of injustice and aggression." (An-Nuniyyah, p. 21).
- Al-Barbahari said:
 "Know that whoever speaks ill of any of the companions of Muhammad—peace and blessings be upon him—only intends to attack Muhammad—peace and blessings be upon him—himself. And by doing so, he has harmed him in his grave." (Sharh As-Sunnah, p. 114).
- Abu Bakr Ibn Al-Arabi said:
 "The Christians and Jews did not say about the companions of Moses and Jesus what the Rafidah have said about the companions of Muhammad—peace and blessings be upon him—when they judged them to be heretics, claiming that they all agreed upon disbelief and falsehood." (Al-Awasim, 2/192).
- Shaykh Al-Islam Ibn Taymiyyah—may Allah have mercy on him—said while discussing the Rafidah:
 "And Allah knows—and Allah is sufficient as a witness—there is no sect among those affiliated with Islam, despite their innovation and misguidance, that is more evil than them. None are more ignorant, more dishonest, more oppressive, closer to disbelief, immorality, and disobedience, and farther from the realities of faith than them." (Minhaj As-Sunnah, 1/160).
- He also said:
 "These Rafidah are either hypocrites or ignorant. There is no Rafidi or Jahmi except that he is either a hypocrite or ignorant of what the Messenger—peace and blessings be upon him—brought. There is not among them anyone who has knowledge of what the Messenger—peace and blessings be upon him—brought while truly believing in it. Their opposition to what the Messenger—peace and blessings be upon him—brought and their lies about him are never hidden except from someone who is extremely ignorant or negligent." (Minhaj As-Sunnah, 1/161).
- He further said:
 "It is well known to every rational person that among the well-known scholars of Islam, there is not a single Rafidi. Rather, all of them are unanimous in considering the Rafidah ignorant and misguided. Their books are full of evidence of this. The books of various Islamic groups all testify to this, even though no one compels them to mention the Rafidah or to highlight their ignorance and misguidance..."

By Allah, despite my extensive research and eagerness to learn about people's beliefs and sects, I have never known of any man with a truthful reputation among the Ummah who was accused of adhering to the beliefs of the Imamiyyah, let alone someone who secretly believed in them." (Minhaj As-Sunnah, 4/130-131).

- He added:
 "Has it ever been known that any of the virtuous followers of Shafi'i, Ahmad, or Malik was a Rafidi? It is well known beyond doubt that every virtuous scholar among them was the

strongest in rejecting Rafidism. Some of their followers were accused of leaning toward a type of Mu'tazilism, but none of them were ever accused of Rafidism due to how distant it is from the path of the scholars." (Minhaj As-Sunnah, 4/135).

- After making these statements, he said:

"What I mention in this book about the condemnation of the Rafidah, their lies, and their ignorance is only a small portion of what I actually know about them. Their corruption is vast, and I know its details." (Minhaj As-Sunnah, 1/160).

- Ibn Kathir said in his Tafsir (4/142):

"The forsaken sect, the Rafidah, bear enmity towards the best of the companions, hate them, and curse them—may Allah protect us from such an act. This proves that their intellects are inverted and their hearts are corrupted. Where is their faith in the Quran while they revile those whom Allah has declared to be pleased with?"